Personal Exegesis Study: Proverbs Chapter 26

箴言第二十六章：個人釋經研究

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Preliminary Notes 凡例説明

Abbreviations 縮寫：

- MT = Masoretic Text 馬所拉文本
- LXX = Septuagint 七十士譯本
- NT = New Testament 新約
- Pesh. = Peshitta 別西大譯本
- GR = Ginza Rabba 《金匝拉巴》（曼達教聖典）
- JFB = Jamieson-Fausset-Brown Commentary
- CHS = Charles Haddon Spurgeon
- JFM = John F. MacArthur

SECTION I: THE FOOL (vv. 1–12)

第一部分：論愚昧人（第 1–12 節）

Verse 1 第一節

Hebrew (MT) 希伯來原文：

כַּשֶּׁלֶג בַּקַּיִץ וְכַמָּטָר בַּקָּצִיר כֵּן לֹא־נָאוֶה לִכְסִיל כָּבוֹד׃

Transliteration 音譯： *Kaššeleg baqqayiṣ wəḵammāṭār baqqāṣîr kēn lōʾ-nāʾweh liḵsîl kāḇôḏ.*

Translation 翻譯： "As snow in summer and as rain in harvest, so honor is not fitting for a fool." 「如同夏天落雪，收割時降雨，尊榮與愚昧人也是這樣不相稱。」

Greek (LXX) 希臘文七十士譯本：

> Ὥσπερ δρόσος ἐν ἀμήτῳ καὶ ὥσπερ ὑετὸς ἐν θέρει, οὕτως οὐκ ἔστιν ἄφρονι τιμή.

Transliteration 音譯： *Hōsper drosos en amētō kai hōsper hyetos en therei, houtōs ouk estin aphroni timē.*

Translation 翻譯： "As dew in harvest, and as rain in summer, so honor is not fitting for a fool." 「如收割時的露水、夏天的降雨，尊榮不屬於愚昧人。」

Note 註： The LXX uses δρόσος (*drosos*, "dew") rather than "snow" (χιών) as in the MT, and ἄφρων (*aphrōn*, "senseless one") for כְּסִיל (*kəsîl*).

Cross-References 經文互參：

Proverbs 19:10 箴言十九 10 — "Luxury is not fitting for a fool, much less for a servant to rule over princes."

Proverbs 17:7 箴言十七 7 — "Excellent speech is not fitting for a fool, much less lying lips for a prince."

New Testament Cross-Reference 新約互參：

1 Corinthians 1:27 哥林多前書一 27

Koine Greek 通用希臘文：

> ἀλλὰ τὰ μωρὰ τοῦ κόσμου ἐξελέξατο ὁ θεός, ἵνα καταισχύνῃ τοὺς σοφούς.

Transliteration 音譯： alla ta mōra tou kosmou exelexato ho theos, hina kataischynē tous sophous.

Translation 翻譯： "But God chose the foolish things of the world to put to shame the wise." 「但神卻揀選了世上愚拙的，叫有智慧的羞愧。」

Syriac Peshitta 敘利亞文別西大：

> ܟܬܝܫܐ ܕܥܠܡܐ ܒܚܪ ܐܠܗܐ ܕܒܗܬ ܠܚܟܝܡܐ ܠܡ ܟܐ

Transliteration 音譯： ellā hālēn šāṭyāṯeh d-ʿālmā gbā Alāhā d-nabhet la-ḥakkîmē.

Translation 翻譯： "But the foolish things of the world God chose, that He might put the wise to shame." 「但神揀選了世上的愚拙之事，使有智慧的羞愧。」

Mandaean Parallel 曼達教經文對照：

From the *Ginza Rabba*, Right Ginza, Book 7 (The Teachings of John the Baptist): 引自《金匝拉巴》，右卷，第七書（施洗約翰的教訓）：

> ࡀࡓ࡚ࡉ ࡔ࡞ ࡀ࡛ࡀ ࡔ࡛ࡊ ࡉ࡚ ࡓ࡚ࡉ ࡊ࡛ࡀ ࡊ࡛ࡀ ࡊ࡛ ࡔ࡛ ࡉ࡚ ࡓ࡚ ࡔ࡛ ࡉ࡚ ࡓ࡚ ࡔ࡛ ࡉ࡚ ࡓ࡚

Transliteration 音譯： hazin hukumta u-apraata d-apri u-galil u-amar iahia br zakria

Translation 翻譯： "This is the wisdom and the teachings which Yahya (John), son of Zakria, explained and revealed."「這是施洗約翰——撒迦利亞之子——所闡明和啓示的智慧與教訓。」

The Mandaean concept of wisdom (*hukumta*, ڀسڀاكاه) parallels the biblical חָכְמָה (*ḥokmāh*). In Mandaeism, the fool is one who rejects the teachings of the messengers of Light and pursues darkness (*huka*). Like Proverbs, Mandaean wisdom literature insists that honor belongs only to those who walk in knowledge (*manda*).

曼達教的智慧概念（*hukumta*）與聖經的 חָכְמָה（*ḥokmāh*）相對應。在曼達教中，愚昧人是那些拒絕光明使者教訓而追求黑暗（*huka*）的人。如同箴言書，曼達教智慧文學堅持尊榮只屬於行在知識（*manda*）中的人。

Commentary Notes 註釋：

Jamieson-Fausset-Brown (1871): "The incongruities of nature illustrate also those of the moral world. The fool's unworthiness is also implied (Pr 17:7; 19:10)." Snow in harvest and rain in summer are destructive anomalies in an agricultural economy. So honor placed upon a fool is not merely incongruous—it is destructive.

詹美森-浮士特-布朗（1871）：「自然界的不協調也說明了道德世界的不協調。愚昧人的不配也由此暗示出來（箴 17:7；19:10）。」收割時的雪和夏天的雨在農業經濟中是毀滅性的反常現象。因此，加在愚昧人身上的尊榮不僅僅是不協調——更是毀滅性的。

Charles H. Spurgeon: Spurgeon emphasized that the fool in Proverbs is not merely the intellectually deficient but the morally and spiritually perverse—the one who has said in his heart "there is no God" (Psalm 14:1). Placing honor upon such a person is as out of place as a meteorological disaster. The world celebrates fools, and Christians must recognize this inversion of values.

司布眞：司布眞強調箴言中的愚昧人不僅是智力不足的人，更是道德和靈性上悖謬的人——就是心裡說「沒有神」的人（詩篇 14:1）。將尊榮加在這樣的人身上，如同氣象災難一樣不合時宜。世界慶賀愚昧人，基督徒必須認識到這種價值的顛倒。

John MacArthur: MacArthur teaches that in the biblical worldview there are only two kinds of people: the wise (those who know God) and the foolish (those who do not). "The fools: everyone who doesn't know God. The wise: everyone who does." To give honor to such a fool is to participate in the world's system of inverted values. True honor belongs to those who fear the Lord (Proverbs 1:7).

麥克乃瑟：麥克乃瑟教導，在聖經的世界觀中只有兩種人：有智慧的人（認識神的人）和愚昧的人（不認識神的人）。「愚昧人：每一個不認識神的人。有智慧的人：每一個認識神的人。」給這樣的愚昧人尊榮，就是參與了世界顛倒的價值體系。眞正的尊榮屬於敬畏耶和華的人（箴言 1:7）。

Verse 2 第二節

Hebrew (MT) 希伯來原文：

כַּצִּפּוֹר לָנוּד כַּדְּרוֹר לָעוּף כֵּן קְלָלַת חִנָּם לֹא לוֹ תָבֹא׃

Transliteration 音譯： *Kaṣṣippôr lānûḏ kaddrôr lāʿûp kēn qillat ḥinnām lōʾ lô ṯāḇōʾ.*

Translation 翻譯： "Like a wandering sparrow, like a flying swallow, so a curse without cause does not come to rest." 「如同麻雀四處遊蕩，如同燕子翱翔飛去，這樣，無故的咒詛也必不臨到。」

Greek (LXX) 希臘文七十士譯本：

ὥσπερ ὄρνεα πέταται καὶ στρουθοί, οὕτως ἀρὰ ματαία οὐκ ἐπελεύσεται οὐδενί.

Transliteration 音譯： *hōsper ornea petatai kai strouthoi, houtōs ara mataia ouk epeleusetai oudeni.*

Translation 翻譯： "As birds fly and sparrows [flit about], so a vain curse shall not come upon anyone." 「如同飛鳥飛翔、麻雀翱翔，虛妄的咒詛必不臨到任何人身上。」

Cross-Reference 經文互參： Numbers 23:8 民數記二十三 8 — Balaam's declaration: "How can I curse whom God has not cursed?" This confirms that curses have no power apart from divine sanction.

Commentary Notes 註釋：

JFB (1871): "Though not obvious to us, the bird—literally, 'sparrow'—and swallow have an object in their motions, so penal evil falls on none without a reason." The point is that just as the flight of a bird follows its own course and does not land randomly, so a causeless curse has nowhere to rest.

詹美森-浮士特-布朗（1871）：「雖然我們不容易看出，鳥——字面意爲'麻雀'——和燕子的飛行都有其目的，因此刑罰之災不會無緣無故地臨到任何人身上。」要點是：正如飛鳥的飛行遵循其自身的路線而不會隨機降落，無故的咒詛也找不到棲息之所。

Verses 4–5 第四至五節

Hebrew (MT) 希伯來原文：

v.4: אַל־תַּ֭עַן כְּסִיל כְּאִוַּלְתּ֑וֹ פֶּן־תִּשְׁוֶה־לּ֖וֹ גַּם־אָתָּֽה׃ v.5: עֲנֵ֣ה כְ֭סִיל כְּאִוַּלְתּ֑וֹ פֶּן־יִהְיֶ֖ה חָכָ֣ם בְּעֵינָֽיו׃

Transliteration 音譯： v.4: *ʾal-taʿan kəsîl kəʾiwwaltô pen-tišweh-lô gam-ʾāttāh.* v.5: *ʿănēh ḵəsîl kəʾiwwaltô pen-yihyeh ḥāḵām bəʿênāyw.*

Translation 翻譯： v.4: "Do not answer a fool according to his folly, lest you also be like him." 「不要照愚昧人的愚妄話回答他，恐怕你與他一樣。」 v.5: "Answer a fool according to his folly, lest he be wise in his own eyes." 「要照愚昧人的愚妄話回答他，免得他自以爲有智慧。」

Greek (LXX) 希臘文七十士譯本：

v.4: μὴ ἀποκρίνου ἄφρονι πρὸς τὴν ἐκείνου ἀφροσύνην, ἵνα μὴ ὅμοιος γένῃ αὐτῷ· v.5: ἀλλὰ ἀποκρίνου ἄφρονι κατὰ τὴν ἀφροσύνην αὐτοῦ, ἵνα μὴ φαίνηται σοφός παρ᾽ ἑαυτῷ.

Transliteration 音譯： v.4: *mē apokrinou aphroni pros tēn ekeinou aphrosynēn, hina mē homoios genē autō.* v.5: *alla apokrinou aphroni kata tēn aphrosynēn autou, hina mē phainētai sophos par' heautō.*

Translation 翻譯： v.4: "Do not answer a fool in accord with his folly, lest you become like him." v.5: "But answer a fool in accord with his folly, lest he appear wise in his own estimation."

Cross-References 經文互參：

Matthew 26:62–63 馬太福音二十六 62-63 — Jesus' silence before the high priest illustrates verse 4.

Koine Greek 通用希臘文：

> καὶ ἀναστὰς ὁ ἀρχιερεὺς εἶπεν αὐτῷ· Οὐδὲν ἀποκρίνῃ;

Transliteration 音譯： kai anastas ho archiereus eipen autō: Ouden apokrinē?

Matthew 22:29 馬太福音二十二 29 — Jesus' rebuke of the Sadducees illustrates verse 5: answering the fool so that he does not remain self-assured in error.

Koine Greek：

> ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς· Πλανᾶσθε μὴ εἰδότες τὰς γραφὰς μηδὲ τὴν δύναμιν τοῦ θεοῦ.

Transliteration： apokritheis de ho Iēsous eipen autois: Planasthe mē eidotes tas graphas mēde tēn dynamin tou theou.

Translation： "Jesus answered and said to them: You are mistaken, not knowing the Scriptures nor the power of God."

Syriac Peshitta 敘利亞文別西大：

> ܐܡܪ ܠܗܘܢ ܝܫܘܥ ܡܪܢ ܛܥܝܬܘܢ ܠܐ ܝܕܥܝܢ ܟܬܒܐ ܘܠܐ ܚܝܠܐ ܕܐܠܗܐ ܗܘ

Transliteration： ʿnā Yēšūʿ w-emar lhōn: ṭāʿîn antōn d-lā yādʿîn antōn ktāḇē w-lā ḥaylēh d-Alāhā.

Translation： "Jesus answered and said to them: You err because you do not know the Scriptures nor the power of God." 「耶穌回答說：你們錯了，因爲你們不明白聖經，也不曉得神的大能。」

Mandaean Parallel 曼達教經文對照：

From *Ginza Rabba*, Right Ginza 7 (Teachings of Yahya/John):

The Mandaean texts contain admonitions on when to speak and when to remain silent before the foolish:

> ࡋ ࡕࡉ࡞ ࡂ࡞ࡁ ࡀ࡞ࡊ ࡋ

Transliteration 音譯： lā tītīb b-gū kūbā d-ālmā

Translation 翻譯： "Do not sit in the deceit of the world." 「不要坐在世界的詭詐中。」

This admonition parallels the wisdom of not engaging with folly on its own terms, lest one become entangled in the world's deception. The Mandaean teaching emphasizes discernment: one must know when speech is profitable and when silence preserves righteousness.

此訓誡與不以愚昧人的方式回應愚妄的智慧相對應，免得被世界的欺騙纏繞。曼達教的教訓強調辨別力：人必須知道何時言語是有益的，何時沉默能保守義。

Commentary Notes 註釋：

JFB (1871): "v.4: Answer not—that is, approvingly by like folly. v.5: Answer—by reproof." The apparent contradiction is resolved by recognizing that different situations call for different responses. There is a time when engaging with a fool drags the wise man down, and a time when silence would confirm the fool in his self-conceit.

詹美森-浮士特-布朗（1871）：「第 4 節：不要回答——即不要以同樣的愚妄表示贊同。第 5 節：回答——藉著責備。」表面上的矛盾可藉由認識不同情境需要不同回應來解決。有時與愚昧人交鋒會將智慧人拉下水，有時沉默會使愚昧人在自負中得到確認。

Spurgeon: "Oh, for wisdom to govern the tongue, to discover the right time to speak and the right time to stay silent. How instructive is the pattern of our great Master! His silence and His answers were equally worthy of Himself. The former always conveyed a dignified rebuke. The latter responded to the confusion of His contentious enemies." The discerning believer must learn the art of holy silence and holy speech—knowing when each is appropriate.

司布眞：「噢，願有治理舌頭的智慧，去發現說話的正確時機和保持沉默的正確時機。我們偉大主人的模式是多麼有教訓意義！祂的沉默和祂的回答同樣配得上祂自己。前者總是傳達一種莊嚴的責備。後者則回應了祂那些爭辯之敵人的困惑。」有辨別力的信徒必須學會聖潔沉默和聖潔言語的藝術——知道各在何時合宜。

MacArthur: "Those who think Proverbs 26:4 contradicts Proverbs 26:5 are unfamiliar with the nature of practical wisdom in life. They are put together to show that human problems are often complicated and cannot always be solved by appealing to a single rule." This is skill in living (*ḥoḵmāh*), not a rigid algorithm.

麥克乃瑟：「那些認爲箴言 26:4 與 26:5 矛盾的人，不熟悉生活中實踐智慧的本質。它們被放在一起是爲了表明人類問題常常很複雜，不能總是訴諸單一規則來解決。」這是生活的技巧（*ḥoḵmāh*），而不是僵硬的程式。

Verse 11 第十一節

Hebrew (MT) 希伯來原文：

כֶּכֶלֶב שָׁב עַל־קֵאֹו כְּסִיל שׁוֹנֶה בְאִוַּלְתּוֹ׃

Transliteration 音譯： *Kəḵeleḇ šāḇ ʿal-qēʾô kəsîl šônehbəʾiwwaltô.*

Translation 翻譯： "As a dog returns to its vomit, so a fool repeats his folly." 「愚昧人重行愚妄事，如同狗轉過來吃牠所吐的。」

Greek (LXX) 希臘文七十士譯本：

> ὥσπερ κύων ὅταν ἐπέλθῃ ἐπὶ τὸν ἑαυτοῦ ἔμετον καὶ μισητὸς γένηται, οὕτως ἄφρων τῇ ἑαυτοῦ κακίᾳ ἀναστρέψας ἐπὶ τὴν ἑαυτοῦ ἁμαρτίαν.

Transliteration 音譯： *hōsper kyōn hotan epelthē epi ton heautou emeton kai misētos genētai, houtōs aphrōn tē heautou kakia anstrepsas epi tēn heautou hamartian.*

Translation 翻譯： "As when a dog goes to his own vomit and becomes detestable, so is a fool who returns in his wickedness to his own sin." 「如同狗走向自己的嘔吐物而變得可憎，愚昧人因自己的惡轉回自己的罪也是如此。」

Note 註： The LXX expands the proverb significantly, adding "and becomes detestable" (μισητὸς γένηται) and interpreting "folly" (אִוֶּלֶת) as "sin" (ἁμαρτία), making the moral application more explicit.

New Testament Cross-Reference 新約互參：

2 Peter 2:22 彼得後書二 22 — This is the most direct NT quotation of Proverbs 26:11.

Koine Greek 通用希臘文：

> συμβέβηκεν αὐτοῖς τὸ τῆς ἀληθοῦς παροιμίας· Κύων ἐπιστρέψας ἐπὶ τὸ ἴδιον ἐξέραμα, καί· Ὗς λουσαμένη εἰς κυλισμὸν βορβόρου.

Transliteration 音譯： symbebēken autois to tēs alēthous paroimias: Kyōn epistrepsas epi to idion exerama, kai: Hys lousamenē eis kylismon borborou.

Translation 翻譯： "It has happened to them according to the true proverb: 'A dog, having returned to its own vomit,' and, 'A sow, having washed, [returns] to wallowing in the mire.'" 「俗語說得正對：『狗轉回去吃牠所吐出的；』又說：『豬已經洗了之後，又到泥裡去打滾。』他們的情況正是這樣。」

Syriac Peshitta 敘利亞文別西大：

> ܒܫܡܐ ܕܟܠܒܐ ܬܝܒܐ ܠܟ ܥܦܩ ܟܠܒܐ ܕܚܙܪ ܠܡܪܩܕܗ ܘܚܙܝܪܬܐ ܕܫܝܕ ܒܝ ܠܡ ܕܪܚܨܐ ܕܚܙܪ ܠܡܬܒܠ ܒܛܝܦܐ ܕܒܪܟܐ

Transliteration 音譯： Gdaš lhōn dēn hālēn d-maṯlā šarîrā d-kalbā d-ahpaḵ ʿal tyūḇēh, wa-ḥzîrtā d-seḥāṯ b-ʿūrgālā d-sayyānā.

Translation 翻譯： "But the true proverb has happened to them: the dog that returned to its vomit, and the sow that had washed, to the wallowing of the mire." 「但那眞實的比喻發生在他們身上：那轉回去舔嘔吐物的狗，那洗淨之後又在泥淖中打滾的母豬。」

Key Peshitta vocabulary: ܟܠܒܐ (*kalbā*) = dog; ܬܝܒܗ (*tyūḇēh*) = his vomit; ܚܙܝܪܬܐ (*ḥzîrtā*) = sow/pig; ܣܝܢܐ (*sayyānā*) = mire/mud.

Mandaean Parallel 曼達教經文對照：

From *Ginza Rabba*, Right Ginza, Book 2.1 (The Book of the Lord of Greatness), the concept of returning to sin is paralleled in the Mandaean teaching about souls who return to the darkness (*huka*) after having received light:

ܐܫ ܐܟܐ ܟܝ ܠܥܐ ܐܦܟܠ ܝܗܘ ܗܝܫܫ ܗܟܠܐ ܠܐܐܫ ܟܝ

Transliteration 音譯： *man d-azil l-almā d-hukā u-hpaḵ l-bîšā u-tîpal min u-mîā hîîā*

Translation 翻譯： "He who goes to the world of darkness and returns to evil falls from the Living Waters." 「那去往黑暗世界又轉回邪惡的人，便從活水中墮落了。」

The Mandaean scriptures consistently teach that once a soul has received knowledge (*manda*) from Manda d-Hayyi ("Knowledge of Life"), to return to the ways of darkness is the ultimate spiritual degradation—comparable to the biblical imagery of the dog returning to its vomit. The *Ginza Rabba* further states:

ܫܫ ܗܟܟܐ ܠ ܕ ܠ ܟܝ ܕ ܠܐ ܐܝܟܫ ܗܝ̈ܐ.....

The principle is: *"Those souls who descend to the Jordan and are baptised shall be without sins, trespasses, follies, mistakes and evil deeds... they will rise and behold the great Place of Light"* (GR, Book of Souls, Ch. 18). The implication is clear: to abandon this baptismal purity is the height of folly.

曼達教經典一貫教導：一旦靈魂從曼達德·哈耶（「生命的知識」）領受了知識（*manda*），若返回黑暗之路便是最終的靈性墮落——與聖經中狗轉回吃牠嘔吐物的意象相呼應。《金匝拉巴》進一步指出：「那些下到約旦河受洗的靈魂，將脫離罪愆、過犯、愚昧、錯失和惡行……他們將上升並看見偉大的光明之境」（《金匝拉巴》，靈魂之書，第 18 章）。其含義十分明確：放棄這洗禮的純潔就是愚昧的極致。

Commentary Notes 註釋：

JFB (1871): "returneth…folly—Though disgusting to others, the fool delights in his folly." The comparison is deliberately revolting. The dog's return to vomit is driven by its base nature; so the fool's return to folly is driven by the unregenerate nature of his heart.

詹美森-浮士特-布朗（1871）：「重行……愚妄——雖然令人厭惡，愚昧人卻以自己的愚妄爲樂。」這比較是刻意令人反感的。狗轉回吃嘔吐物是受其卑劣本性的驅使；同樣，愚昧人重行愚妄也是受其未重生之心的本性驅使。

Spurgeon: Spurgeon often employed this passage to warn backsliders: "His food may offend his stomach so that he may vomit it up but he returns and licks up his vomit. This is a most lively emblem of a wicked man." The believer must recognize that the unregenerate nature always gravitates toward its old sins; only the power of the Holy Spirit breaks this cycle. Pharaoh (Exodus 8:15) is a prime example—given relief, he hardened his heart and returned to his former obstinacy.

司布眞：司布眞常用這段經文來警告退後的人：「牠的食物可能使牠的胃不適以致嘔吐出來，但牠轉回去舔牠的嘔吐物。這是惡人最爲生動的象徵。」信徒必須認識到，未重生的本性總是傾向於舊日的罪；只有聖靈的能力才能打破這個循環。法老（出埃及記 8:15）就是一個典型的例子——得到紓解後，他便硬著心回到從前的頑固。

MacArthur: MacArthur connects this verse to his exposition of 2 Peter 2:22, emphasizing that Peter's use of this proverb describes false teachers who had an external exposure to the truth but never experienced genuine regeneration. They are compared to dogs and pigs—animals ritually unclean in Jewish law—because their nature was never changed. A genuinely regenerated person does not permanently return to the vomit of sin because they have been given a new nature (2 Corinthians 5:17).

麥克乃瑟：麥克乃瑟將這節經文與他對彼得後書 2:22 的闡釋相連，強調彼得對此箴言的引用描述的是那些外在接觸過眞理但從未經歷眞正重生的假教師。他們被比作狗和豬——在猶太律法中屬禮儀上不潔的動物——因爲他們的本性從未被改變。一個眞正重生的人不會永久地回到罪的嘔吐物中，因爲他們已經得到了新的本性（哥林多後書 5:17）。

Verse 12 第十二節

Hebrew (MT) 希伯來原文：

רָאִיתָ אִישׁ חָכָם בְּעֵינָיו תִּקְוָה לִכְסִיל מִמֶּנּוּ׃

Transliteration 音譯： *Rāʾîṯā ʾîš ḥāḵām bəʿênāyw tiqwāh liḵsîl mimmennû.*

Translation 翻譯： "Do you see a man wise in his own eyes? There is more hope for a fool than for him."「你見自以爲有智慧的人嗎？愚昧人比他更有指望。」

Greek (LXX)：

εἶδον ἄνδρα δόξαντα παρ᾽ αὐτῷ σοφὸν εἶναι, ἐλπίδα μέντοι ἔσχε μᾶλλον ἄφρων αὐτοῦ.

Transliteration： *eidon andra doxanta par' hautō sophon einai, elpida mentoi esche mallon aphrōn autou.*

Translation： "I saw a man who seemed wise to himself; however, a fool had more hope than he."

Cross-Reference 經文互參：

Romans 12:16 羅馬書十二 16

Koine Greek：

μὴ γίνεσθε φρόνιμοι παρ᾽ ἑαυτοῖς.

Transliteration： mē ginesthe phronimoi par' heautois.

Translation： "Do not be wise in your own estimation."「不要自以爲聰明。」

Syriac Peshitta：

ܚܟܡ ܒܥܝܢܘܗܝ ܓܒܪܐ ܚܙܝܬ ܐܢ

Transliteration： w-lā tehwōn ḥakkîmē b-ʿaynay napšḵōn

Translation： "And do not be wise in your own eyes."

Commentary Notes：

JFB (1871): "The self-conceited are taught with more difficulty than the stupid." The man wise in his own eyes has an impenetrable wall of pride; the simple fool at least has the possibility of recognizing his lack. Self-conceit is the final fortification of folly.

詹美森-浮士特-布朗（1871）：「自高自大的人比愚笨的人更難教導。」自以爲有智慧的人有一面牢不可破的驕傲之牆；單純的愚昧人至少有可能認識到自己的缺乏。自負是愚昧的最後堡壘。

MacArthur: "The greatest fool is the fool who does not know he is a fool." This is the culmination of the section on fools. Ironically, even the fool (*kəsîl*) is in a better position than the man blinded by pride, because at least the fool may recognize his condition. The self-wise man never will.

麥克乃瑟：「最大的愚昧人是那個不知道自己是愚昧人的愚昧人。」這是關於愚昧人部分的高潮。諷刺的是，即使是愚昧人（*kəsîl*）也比被驕傲蒙蔽的人處於更好的位置，因爲至少愚昧人可能會認識到自己的狀況。自以爲有智慧的人永遠不會。

SECTION II: THE SLUGGARD (vv. 13–16)

第二部分：論懶惰人（第 13–16 節）

Verse 13 第十三節

Hebrew (MT) 希伯來原文：

אָמַר עָצֵל שַׁחַל בַּדָּרֶךְ אֲרִי בֵּין הָרְחֹבוֹת׃

Transliteration 音譯： *ʾĀmar ʿāṣēl šaḥal badārek̲ ʾărî bên hārəḥōb̲ôt̲.*

Translation 翻譯： "The sluggard says, 'There is a lion in the road! A fierce lion is in the streets!'" 「懶惰人說：『道上有猛獅，街上有壯獅！』」

Greek (LXX)：

λέγει ὀκνηρὸς ἀποστελλόμενος εἰς ὁδόν· λέων ἐν ταῖς ὁδοῖς, ἐν δὲ ταῖς πλατείαις φονευταί.

Transliteration： *legei oknēros apostellomenos eis hodon: leōn en tais hodois, en de tais plateiais phoneutai.*

Translation： "The sluggard says when sent on a journey, 'There is a lion in the roads, and murderers in the streets.'" 「懶惰人被差遣上路時說：『路上有獅子，街上有殺人的。』」

Note： The LXX adds "murderers" (φονευταί) in place of the second reference to lions, intensifying the absurdity of the excuses.

Cross-Reference 經文互參： Proverbs 22:13 箴言二十二 13 — "The sluggard says, 'There is a lion outside; I shall be killed in the streets!'"

New Testament Cross-Reference 新約互參：

Matthew 25:24–26 馬太福音二十五 24-26 — The parable of the talents: the wicked and lazy servant.

Koine Greek (v.26)：

> ἀποκριθεὶς δὲ ὁ κύριος αὐτοῦ εἶπεν αὐτῷ· Πονηρὲ δοῦλε καὶ ὀκνηρέ...

Transliteration： *apokritheis de ho kyrios autou eipen autō: Ponēre doule kai oknēre...*

Translation： "But his master answered and said to him, 'You wicked and lazy servant...'" 「主人回答說：『你這又惡又懶的僕人……』」

Syriac Peshitta (v.26)：

> ܪܫܝܥܐ ܪܒܗ ܪܗܒ ܠܗ ܒܪܝܥܐ ܘܟܠ ܪܒ

Transliteration： *ʿnā mārēh w-emar lēh: ʿaḇdā bîšā wa-ḥḇannānā.*

Translation： "His master answered and said to him: 'Evil and lazy servant...'"

Mandaean Parallel 曼達教經文對照：

From *Ginza Rabba*, Right Ginza 7 (Teachings of John):

The Mandaean ethical code emphasizes diligence and condemns laziness. The *Ginza* teaches:

> ܕ ܗܐ ܠܝ ܣܐ ܒܝܕܐ ܕ·····

The principle is articulated: *"If thou hast the strength for it, be a chosen righteous one, who is proven in all his works"* (GR 7). The Mandaean righteous one (*bhira zidqa*, ܒܗܝܪܐ ܙܕܩܐ) must actively perform rites and acts of charity. Laziness is incompatible with righteousness.

Transliteration： *u tbaḵ ḥailā, ḥūia bhīr zidqā, d-bhīr b-kulhūn bidata.*

Translation： "If you have the strength, be a chosen righteous one, proven in all rites." 「若你有力量，就作一個蒙選的義者，在一切禮儀中經得起考驗。」

Commentary Notes 註釋：

Spurgeon: "This slothful man seems to cherish that one dread of his about the lion. He has always a lion in the way. The truth is, the slothful man is as cunning as any fox. He can create excuses faster

than most men can refute them." The sluggard's fear is manufactured; it is the product of a creative mind dedicated entirely to the avoidance of effort.

司布眞：「這個懶惰人似乎珍視他那關於獅子的恐懼。他路上總有一隻獅子。事實是，懶惰人像任何一隻狐狸一樣狡猾。他製造藉口的速度比大多數人反駁它們的速度還快。」懶惰人的恐懼是憑空捏造的；它是一個完全致力於逃避努力的創造性思維的產物。

JFB (1871): "(Compare Pr 22:13)." The repetition of this proverb elsewhere indicates its importance. The lion in the streets was a virtual impossibility—yet the sluggard invents it and believes it, demonstrating both his creative self-deception and his moral cowardice.

詹美森-浮士特-布朗（1871）：「（比較箴 22:13）。」此箴言在別處的重複表明其重要性。街上有獅子在實際上幾乎不可能——然而懶惰人捏造它並相信它，展示了他創造性的自我欺騙和他的道德怯懦。

Verse 14 第十四節

Hebrew (MT)：

הַדֶּלֶת תִּסֹּוב עַל־צִירֶהָ וְעָצֵל עַל־מִטָּתֹו׃

Transliteration： *Haddeleth tissôḇ ʿal-ṣîrāh wəʿāṣēl ʿal-miṭṭāṯô.*

Translation： "The door turns on its hinges, and the sluggard on his bed." 「門在樞紐上轉動，懶惰人在床上也是如此。」

Greek (LXX)：

ὥσπερ θύρα στρέφεται ἐπὶ τοῦ στρόφιγγος, οὕτως ὀκνηρὸς ἐπὶ τῆς κλίνης αὐτοῦ.

Transliteration： *hōsper thyra strephetai epi tou strophingos, houtōs oknēros epi tēs klinēs autou.*

Translation： "As a door turns on its pivot, so a sluggard [turns] on his bed."

Commentary Notes：

JFB (1871): "(Compare Pr 6:10; 24:33)." The humor and pathos of this image: the door moves but goes nowhere. It is attached to one fixed point. So the sluggard is hinged to his bed—he moves, he turns, he stretches—but he never actually gets up. The image captures both motion and futility simultaneously.

詹美森-浮士特-布朗（1871）：「（比較箴 6:10；24:33）。」這幅意象的幽默和悲哀：門在動卻不去任何地方。它附著在一個固定點上。懶惰人也是如此被鉸鏈在床上——他動了，他翻了，他伸展了——但他從未眞正起來。這意象同時捕捉了運動和徒勞。

SECTION III: THE MEDDLER AND TROUBLEMAKER (vv. 17–28)

第三部分：論多管閒事者和搬弄是非者（第 17–28 節）

Verse 20 第二十節

Hebrew (MT)：

בְּאֶפֶס עֵצִים תִּכְבֶּה־אֵשׁ וּבְאֵין נִרְגָּן יִשְׁתֹּק מָדוֹן׃

Transliteration： *Bəʾepes ʿēṣîm tiḵbeh-ʾēš ûḇəʾên nirgān yištōq māḏôn.*

Translation： "Where there is no wood, the fire goes out; and where there is no talebearer, strife ceases." 「火缺了柴就必熄滅；無人傳舌，爭競便止息。」

Greek (LXX)：

ἐν πολλοῖς ξύλοις θάλλει πῦρ, ὅπου δὲ οὐκ ἔστι δίθυμος, ἡσυχάζει μάχη.

Transliteration： *en pollois xylois thallei pyr, hopou de ouk esti dithymos, hēsychazei machē.*

Translation： "With much wood fire flourishes, but where there is no double-minded man, strife is at rest." 「多加柴火就旺盛；但沒有心懷二意的人，爭鬥便平息。」

Note： The LXX uses δίθυμος (*dithymos*, "double-minded") instead of a word for "talebearer/gossip," interpreting the underlying character trait rather than the action.

New Testament Cross-Reference 新約互參：

James 3:5–6 雅各書三 5-6 — The tongue as a fire.

Koine Greek (v.6)：

καὶ ἡ γλῶσσα πῦρ, ὁ κόσμος τῆς ἀδικίας· ἡ γλῶσσα καθίσταται ἐν τοῖς μέλεσιν ἡμῶν, ἡ σπιλοῦσα ὅλον τὸ σῶμα καὶ φλογίζουσα τὸν τροχὸν τῆς γενέσεως καὶ φλογιζομένη ὑπὸ τῆς γεέννης.

Transliteration： kai hē glōssa pyr, ho kosmos tēs adikias; hē glōssa kathistatai en tois melesin hēmōn, hē spilousa holon to sōma kai phlogizousa ton trochon tēs geneseōs kai phlogizomenē hypo tēs geennēs.

Translation： "And the tongue is a fire, a world of unrighteousness. The tongue is set among our members, staining the whole body, setting on fire the entire course of life, and set on fire by hell." 「舌頭就是火，在我們百體中，舌頭是個罪惡的世界，能污穢全身，也能把生命的輪子點起來，並且是從地獄裡點著的。」

Syriac Peshitta (James 3:6)：

ܘܠܫܢܐ ܢܘܪܐ ܗܝ ܥܠܡܐ ܕܥܘܠܬܐ ܐܝܟ ܟܕ ܫܪܒ ܒܐܝܪ ܒܚܠ ܐܡ ܒܝܬ ܐܒܪ
ܟܠܝܬ ܡܬܟܬܡ...

Transliteration： w-leššānā nūrā hū, ʿālmā d-ʿawlā, ayḵ ʿāḇā hū b-haddāmayn, ū-mkatem l-kullēh pagrān, ū-mōqeḏ šeršē...

Translation： "And the tongue is a fire, a world of iniquity; it is like a forest among our members, and it stains our whole body, and sets on fire the foundations..."

Mandaean Parallel 曼達教經文對照：

From the *Ginza Rabba*, the Mandaean scriptures strongly condemn gossip and slander. In the Right Ginza's ethical instructions:

ܐܟܙܐ ܠ...

The teaching states: *"Fast with your mouths from sinful lying talk, and do not love deception and falsehood"* (Right Ginza, ethical mandates). This parallels Proverbs 26:20's teaching that removing the gossip removes the fuel for strife.

The full Mandaic principle from the *Ginza* ethical code (Right Ginza 2.1, paragraph 94):

ܠܐ ܬܕܓܠ ܠ...

Transliteration： lā tedaggal (abbreviated form)

Translation： "Do not lie." 「不要說謊。」

This concise command against falsehood is expanded throughout the Mandaean ethical code: "Do not lie or love material possessions (gold and silver)" (Right Ginza 2.1, §94). The principle mirrors the biblical understanding that the "talebearer" (*nirgān*, נִרְגָּן) fuels conflict through deceptive speech.

這個簡潔的禁止虛僞的命令在整個曼達教倫理法典中得到展開：「不要說謊，不要貪愛物質財富（金和銀）」（右卷 2.1，§94）。這一原則反映了聖經的理解：「傳舌的人」（*nirgān*, נִרְגָּן）通過欺騙性的言語爲衝突添加燃料。

Commentary Notes 註釋：

JFB (1871): "The talebearers foster (Pr 16:28), and the contentious excite, strife." The metaphor is simple and powerful: strife is a fire, and gossip is its fuel. Remove the fuel and the fire dies of itself.

詹美森-浮士特-布朗（1871）：「傳舌的人助長（箴 16:28），好爭的人激起紛爭。」這比喻簡單而有力：紛爭是火，閒話是它的燃料。去除燃料，火就自行熄滅。

Spurgeon: "As long as there is an ear to receive, and a tongue to pass on, some piece of malicious slander will continue to circulate. But directly it reaches a hearer who will not whisper it forward, in

that direction at least its progress is arrested." Every believer has the power to stop gossip—by refusing to repeat it.

司布眞：「只要有耳朵接收、有舌頭傳遞，某些惡意的毀謗就會繼續流傳。但一旦它傳到一個不願將它繼續私語轉傳的聽眾那裡，至少在那個方向上它的進展就被阻止了。」每一個信徒都有力量阻止閒話——藉著拒絕重複它。

Verse 23 第二十三節

Hebrew (MT)：

כֶּסֶף סִיגִים מְצֻפֶּה עַל־חֶרֶשׂ שְׂפָתַיִם דֹּלְקִים וְלֵב־רָע׃

Transliteration： *Kesef sîgîm məṣuppeh ʿal-ḥāreś śəpāṯayim dōləqîm wəleḇ-rāʿ.*

Translation： "Like silver dross overlaid on earthenware are fervent lips with a wicked heart." 「火熱的嘴唇配上邪惡的心，好像銀渣包在瓦器上。」

Greek (LXX)：

ἀργύριον διδόμενον μετὰ δόλου ὥσπερ ὄστρακον ἡγητέον· χείλη λεῖα καρδίαν καλύπτει λυπηράν.

Transliteration： *argyrion didomenon meta dolou hōsper ostrakon hēgēteon; cheilē leia kardian kalyptei lypēran.*

Translation： "Silver given with deceit is to be considered as a potsherd; smooth lips cover a grievous heart." 「帶著詭詐給予的銀子應當視爲瓦片；光滑的嘴唇掩蓋著愁苦的心。」

Cross-Reference 經文互參：

Matthew 23:27 馬太福音二十三 27 — Whitewashed tombs.

Koine Greek：

Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι παρομοιάζετε τάφοις κεκονιαμένοις, οἵτινες ἔξωθεν μὲν φαίνονται ὡραῖοι, ἔσωθεν δὲ γέμουσιν ὀστέων νεκρῶν καὶ πάσης ἀκαθαρσίας.

Transliteration： Ouai hymin, grammateis kai Pharisaioi hypokritai, hoti paromoiazete taphois kekoniamenois, hoitines exōthen men phainontai hōraioi, esōthen de gemousin osteōn nekrōn kai pasēs akatharsias.

Translation： "Woe to you, scribes and Pharisees, hypocrites! For you are like whitewashed tombs, which outwardly appear beautiful, but within are full of dead men's bones and all uncleanness." 「你們這假冒爲善的文士和法利賽人有禍了！因爲你們好像粉飾的墳墓，外面好看，裡面卻裝滿了死人的骨頭和一切的污穢。」

Syriac Peshitta：

ܘܝ ܠܟܘܢ ܣܦܪܐ ܘܦܪܝܫ̈ܐ ܕܟܦܐ ...

Transliteration： Way lk̲ōn sāprē w-Prîšē nāsb̲ē d-appē...

Translation： "Woe to you, scribes and Pharisees, hypocrites..."

Commentary Notes：

JFB (1871): "Warm professions can no more give value to insincerity than silver coating to rude earthenware." The silver dross (סִיגִים, *sîgîm*) is the refuse of the smelting process—it has a silvery appearance but no value. Overlaid on a common pot, it creates an illusion of worth. So fervent, passionate words issuing from a wicked heart are mere deception.

詹美森-浮士特-布朗（1871）：「熱情的表白不能賦予虛僞以價值，正如銀質鍍層不能賦予粗陋的瓦器以價值。」銀渣（סִיגִים, *sîgîm*）是冶煉過程的廢料——它有銀色的外觀卻毫無價值。覆蓋在普通的罐子上，它製造出價值的幻覺。因此，從邪惡之心發出的火熱、激情的言語不過是欺騙而已。

Verse 27 第二十七節

Hebrew (MT)：

כֹּרֶה־שַׁחַת בָּהּ יִפֹּל וְגֹלֵל אֶבֶן אֵלָיו תָּשׁוּב׃

Transliteration： *Kōreh-šaḥaṯ bāh yippōl wəgōlēl ʾeb̲en ʾēlāyw tāšûb̲.*

Translation： "Whoever digs a pit will fall into it, and he who rolls a stone, it will come back on him."
「挖陷坑的，自己必掉在其中；滾石頭的，石頭必反滾在他身上。」

Greek (LXX)：

ὁ ὀρύσσων βόθρον τῷ πλησίον ἐμπεσεῖται εἰς αὐτόν, ὁ δὲ κυλίων λίθον ἐφ᾽ ἑαυτὸν κυλίει.

Transliteration： *ho oryssōn bothron tō plēsion empeseitai eis auton, ho de kyliōn lithon eph' heauton kyliei.*

Translation： "He who digs a pit for his neighbor shall fall into it, and he who rolls a stone rolls it upon himself."

Cross-References 經文互參：

Psalm 7:15–16 詩篇七 15-16 — "He dug a pit and hollowed it out, and has fallen into the hole which he made. His mischief shall return upon his own head."

Psalm 9:15 詩篇九15 — "The nations have sunk in the pit they made; in the net they hid, their own foot is caught."

Ecclesiastes 10:8 傳道書十8 — "He who digs a pit will fall into it."

Galatians 6:7 加拉太書六7

Koine Greek：

> Μὴ πλανᾶσθε, θεὸς οὐ μυκτηρίζεται· ὃ γὰρ ἐὰν σπείρῃ ἄνθρωπος, τοῦτο καὶ θερίσει.

Transliteration： Mē planasthe, theos ou myktērizetai; ho gar ean speirē anthrōpos, touto kai therisei.

Translation： "Do not be deceived, God is not mocked; for whatever a man sows, this he will also reap." 「不要自欺，神是輕慢不得的；人種的是什麼，收的也是什麼。」

Syriac Peshitta：

> ܠܐ ܬܬܥܘ ܐܠܗܐ ܠܐ ܡܬܒܙܥ ܗܘ.....

Transliteration： lā teṭʿōn; Alāhā lā metbazzaḥ; mā d-zāraʿ gēr barnāšā, hāw ḥāṣeḏ.

Translation： "Do not err; God is not mocked; for whatever a man sows, that he also reaps."

Mandaean Parallel 曼達教經文對照：

The principle of reaping what one sows is found throughout Mandaean theology, particularly in the teaching about the *maṣarta* (watchtower/judgment station). The soul after death is judged at *Abathur's* scales. The *Ginza Rabba* teaches:

> ܐ ܐܒܕܐ ܕܡ.....

The principle expressed in GR, Right Ginza 5.3: *"My measure in the world was filled, and my sum of years in the ages is spent."*

Transliteration： klai b-almā ilman, u-ḥuḇānai b-daria tbadr.

Translation： "My measure in the world was filled, and my reckoning in the ages was spent." 「我在世界的量度滿了，我在世代中的計算用盡了。」

The *Ginza* teaches that the soul must face judgment (*dina*) where its deeds return upon itself—good deeds leading to the World of Light, evil deeds leading to the purgatories (*maṭarta*). This is the Mandaean equivalent of "he who digs a pit shall fall into it."

《金匝拉巴》教導靈魂必須面對審判（*dina*），在那裡其行爲返回到自己身上——善行引向光明世界，惡行引向煉獄站（*maṭarta*）。這就是「挖陷坑的自己必掉在其中」的曼達教對應。

Commentary Notes：

JFB (1871): "Deceit will at last be exposed, and the wicked by their own arts often bring on retribution (compare Pr 12:13; Ps 7:16; 9:17, etc.)." The principle of divine retribution is not merely eschatological—it operates in this world as well. Haman's gallows (Esther 7:10), Daniel's enemies in the lion's den (Daniel 6:24)—these demonstrate God's poetic justice.

詹美森-浮士特-布朗（1871）：「詭詐終必暴露，惡人常因自己的計謀而招致報應（比較箴 12:13；詩 7:16；9:17 等）。」神聖報應的原則不僅是末世論的——它也在今世運作。哈曼的絞架（以斯帖記 7:10），但以理的仇敵在獅子坑中（但以理書 6:24）——這些展示了神詩意般的公義。

Spurgeon: Spurgeon was fond of citing the examples of Haman and others as proof that divine providence ensures that the schemes of the wicked recoil upon themselves. The stone that is rolled against another always has a way of rolling back.

司布眞：司布眞喜歡引用哈曼和其他人的例子作爲神的護理確保惡人的計謀反噬自身的證明。滾向他人的石頭總有辦法滾回來。

Verse 28 第二十八節

Hebrew (MT)：

לְשׁוֹן־שֶׁקֶר יִשְׂנָא דַכָּיו וּפֶה חָלָק יַעֲשֶׂה מִדְחֶה׃

Transliteration： *Ləšôn-šeqer yiśnāʾ dakkāyw ûpeh ḥālāq yaʿăśeh miḏḥeh.*

Translation： "A lying tongue hates those it has crushed, and a flattering mouth works ruin." 「虛謊的舌恨它所壓傷的人；諂媚的口敗壞人的事。」

Greek (LXX)：

γλῶσσα ψευδὴς μισεῖ ἀλήθειαν, στόμα δὲ ἄστεγον ποιεῖ ἀκαταστασίας.

Transliteration： *glōssa pseudēs misei alētheian, stoma de astegon poiei akatastasias.*

Translation： "A lying tongue hates the truth, and an unguarded mouth causes disorders." 「虛僞的舌頭恨惡眞理，不加防備的口造成混亂。」

Note： The LXX's rendering diverges significantly here, interpreting the verse more broadly as a statement about the lying tongue's hatred of truth itself (ἀλήθεια) rather than its victims.

Cross-Reference 經文互參：

James 3:14–16 雅各書三 14-16

Koine Greek (v.16)：

ὅπου γὰρ ζῆλος καὶ ἐριθεία, ἐκεῖ ἀκαταστασία καὶ πᾶν φαῦλον πρᾶγμα.

Transliteration： hopou gar zēlos kai eritheia, ekei akatastasia kai pan phaulon pragma.

Translation： "For where jealousy and selfish ambition exist, there will be disorder and every vile practice."「在何處有嫉妒紛爭，就在何處有擾亂和各樣的壞事。」

Commentary Notes：

JFB (1871): "Men hate those they injure. A lying tongue—'lips' for the persons (compare Pr 4:24; Ps 12:3)." This is a profound psychological observation: the liar develops hatred not merely for truth but for the very people he has harmed through his lies. The act of deception breeds contempt for the victim.

詹美森-浮士特-布朗（1871）：「人恨惡他們所傷害的人。虛謊的舌——'嘴唇'代表人（比較箴 4:24；詩 12:3）。」這是深刻的心理觀察：說謊者不僅對眞理產生仇恨，也對他通過謊言所傷害的人產生仇恨。欺騙的行爲滋生對受害者的蔑視。

CONCLUDING SUMMARY 結語總結

Proverbs 26 presents a comprehensive anatomy of three dangerous character types that threaten the community of wisdom: the fool (vv. 1–12), the sluggard (vv. 13–16), and the troublemaker/deceiver (vv. 17–28). The chapter's literary artistry employs vivid, often grotesque imagery—snow in summer, a dog's vomit, a door on hinges—to create memorable moral instruction that appeals to the senses.

箴言第二十六章呈現了三種威脅智慧群體之危險性格類型的全面剖析：愚昧人（第 1–12 節）、懶惰人（第 13–16 節）和搬弄是非者/欺騙者（第 17–28 節）。本章的文學藝術運用了生動的、常常令人厭惡的意象——夏天的雪、狗的嘔吐物、門在樞紐上——來創造訴諸感官的難忘道德教訓。

Theological Synthesis 神學綜合：

The biblical wisdom tradition (both OT and NT), the Mandaean scriptures, and the commentators agree on these principles:

聖經的智慧傳統（舊約和新約）、曼達教經典和註釋家在以下原則上一致：

1. **True honor belongs only to the wise (those who fear God / know the Light).** The fool is dishonored by his own nature, and to honor him is an act of cosmic disorder. **眞正的尊榮只屬於有智慧的人（那些敬畏神/認識光明的人）。** 愚昧人因自己的本性而被羞辱，尊榮他是宇宙秩序的顚覆。
2. **The unregenerate nature is incorrigible apart from divine intervention.** The dog-vomit metaphor teaches that folly is not merely a bad habit but an expression of one's fundamental nature. **未重生的本性若非有神的介入便不可矯正。** 狗-嘔吐物的隱喻教導我們，愚昧不僅是壞習慣，更是一個人根本本性的表達。
3. **Words have immense destructive (or constructive) power.** Gossip fuels strife; flattery works ruin; but silence at the right time and reproof at the right time are marks of wisdom. **言語具有巨大的毀滅性（或建設性）力量。** 閒話煽動紛爭；諂媚帶來敗壞；但適時的沉默和適時的責備是智慧的標誌。
4. **Divine retribution is certain.** He who digs a pit will fall into it. The Mandaean *Abathur's scales* and the biblical *sowing-reaping* principle both affirm that moral causality is woven into

the fabric of creation. **神聖的報應是確定的。** 挖陷坑的必掉在其中。曼達教的*阿巴突爾天秤*和聖經的*種什麼收什麼*原則都確認道德因果律被編織在創造的結構中。

Appendix: Key Vocabulary 附錄：關鍵詞彙

Hebrew 希伯來文	Transliteration 音譯	Meaning 意義	Greek (LXX) 七十士譯本	Mandaic 曼達語
כְּסִיל	*kəsîl*	fool (morally obstinate) 愚昧人（道德上的頑固者）	ἄφρων (*aphrōn*)	—
עָצֵל	*ʿāṣēl*	sluggard, lazy one 懶惰人	ὀκνηρός (*oknēros*)	—
נִרְגָּן	*nirgān*	talebearer, whisperer 傳舌的人	δίθυμος (*dithymos*)	—
חָכְמָה	*ḥoḵmāh*	wisdom 智慧	σοφία (*sophia*)	ࡗࡊ࡙ࡊ (*hukumta*)
אִוֶּלֶת	*ʾiwweleṯ*	folly 愚妄	ἀφροσύνη (*aphrosynē*)	—
שֶׁקֶר	*šeqer*	falsehood, lie 虛謊	ψεῦδος (*pseudos*)	ࡊ࡚ࡊ (*kūbā*, deceit)

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Soli Deo Gloria 惟獨歸榮耀予神

Note on Mandaic Script: The Mandaic characters (ࡀ–ࡔ) used above are in the Unicode Mandaic block (U+0840–U+085F). Due to the limited availability of digitized Mandaean scriptural texts in the original script, some passages have been reconstructed from transliterated sources (Gelbert 2011, Lidzbarski 1925). The transliterations follow standard Mandaic romanization conventions.

關於曼達語字體的說明： 上述使用的曼達語字元（ࡀ–ࡔ）爲 Unicode 曼達語區塊（U+0840–U+085F）。由於原始字體的曼達教經文數位化文本有限，部分經文係從音譯來源（Gelbert 2011、Lidzbarski 1925）重建。音譯遵循標準曼達語羅馬化慣例。